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THE

WAY OF WISDOM.

Number One.

FOR THE YOUTH

OF BOTH SEXES.

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THE WAY OF WISDOM.

For the Youth of Both Sexes.

Do you desire to be happy? "Yes."

Well, that is right. We all desire to be happy. It is the desire of every living creature. God has so made us that we cannot help loving happiness, and of course he intended we should, and consequently it is *right* that we should. Not only so, God *created us to be happy.* We desire all those we love to be happy. God's love to his creatures is infinite; how much more, then, must he desire our happiness. Then do you wish to know

How to be Happy.

When we are *truly wise* we shall be happy. Let us examine this and see if it is not so. Consider a little further what wisdom is. Wisdom is to know what things are made or created for. In other words, it is to know the *true uses of things.* What then are the true uses of things? What has God created the universe

and all things in it for? For what use? Evidently for the happiness of his creatures; in other words, for their good: we call that good which, in the final end, produces happiness or joy. We cannot conceive any other end for which God could have created all things, consistent with his character as understood both by theists and deists. He has declared both in his Word and in his works, his infinite love to man; therefore, whatever he does he must do from love to man—for his good or happiness. Then, of course, all the laws of our being, all the laws which God has ordained, either by his Word or works—all the laws of nature and of revelation, are designed for, and perfectly adapted to, our good.

Hence, it follows, that if we are not happy it is because we are not wise; we do not know and obey the laws of infinite love and wisdom, which are made for our good. If we think something will make us happy which will not and cannot, we mistake some law of our being: we are not wise. A little thought will convince any one, even the most simple, that this is so. If we say that any one is foolish, or acts foolishly in any matter, we mean to say that he does not know what is good, or else he does not know how to get the good; he does not know how to adapt means to ends: he is not wise.

When we say that any one is wise, we mean that he knows how to get for himself, or others, what is good; what will produce happiness and avoid what is bad; what will produce injury or misery. How precious, then, is wisdom! "more desirable than gold, yea, than much fine gold, sweeter than honey and the honey-comb." If we have wisdom, it will bring us all other good. If we had all other good, all the wealth of the world, without wisdom, it would only make us miserable; because, we should be sure to make a wrong use of it; and the wrong use of anything is always certain to bring misery instead of happiness—evil instead of good. It is very easy, then, to see why God commended Solomon for choosing

Wisdom above All Things.

The fact that Solomon chose wisdom above everything else, is sure evidence that he had begun to be wise, that he already had some wisdom. If any one thinks he does not need wisdom, it is certain evidence that he is foolish; that he lacks all wisdom. On the other hand, if we love wisdom, and desire it above everything else, we are sure to become wise. Now do you see this to be true, that it is the law of happiness; in other words, the way to happiness and all good? Then let us consider

How we Get Wisdom.

Every human being is born without any wisdom; we all start without any knowledge and without any wisdom. But we are created with a capacity to learn wisdom, or to become wise. We first have to learn facts, that is, get knowledge; afterwards we learn to apply that knowledge to use: that is wisdom to that extent. We first learn that there is a sun; this is a knowledge of the fact. We afterwards learn what the sun does, or what is its use, which is to give heat and light for man, to cause grain and fruit to grow for his food, etc., besides other effects. This is wisdom with regard to that fact. The lower animals have some knowledge. They see the sun, but do not know what the sun effects; they cannot get wisdom. Man is the only creature made in God's image, and is therefore the only creature capable of becoming wise. He is the only creature capable of learning and comprehending the *uses* of things, hence all things were made for man—for his use.

How God has Made Us.

As God has created man in his own image, and he is his last and best work, the highest wisdom is a knowledge of man, how he is made or organized, and the laws of his being.

To "know thyself" is the highest wisdom. When you know what man is spiritually and physically, the laws of your whole being, what will make you a true man, as God intended you to be, when you know this and obey it, you are truly wise; then you have the key to all good, to perfect happiness. This is the highest order of wisdom. All other is good and necessary, but only so as a means to this. Everything that exists is for some use, for some definite purpose, and we can easily see the use of many things. We see that man is made up of different parts, or organs, and all these parts together make the man. He has feet and legs, which it is easy to see were given for locomotion, to move his body from one place to another. That is their use. The use of the hands is to feel with, to work with, to produce food, clothing, etc., and to perform all the manual duties of life. The use of the hands is more varied and complicated than that of the feet; they have a higher and better use. The heart's use is to circulate the blood; that of the lungs to purify it. The bones are simply a frame-work to build the rest of the body on. The use of the muscles is to keep the bones and viscera in place, and to give motion and active strength to the body, etc.; but motive power is their principal use. The use of the stomach is to digest food for the sus-

tenance and growth of the whole body. The teeth are to chew the food so that it is fit for the stomach, to articulate sound, etc. The use of the eyes is seeing; the ears, hearing; the nose, smelling and breathing, principally; the tongue, tasting and articulating, principally; and so with every other organ and part of the body: there is nothing but what is necessary and has its specific use. Take away any part, and man would not be a complete man; and if anything is added, he becomes deformed and imperfect. Man is the perfect work of Infinite wisdom. In his primary structure, capacities, and uses, he cannot possibly be improved. Progress and perfection, then, do not consist in changing our primary form or nature, (for that we cannot do and exist as human beings,) but in developing and perfecting that form and activity to its highest capacity.

How can this be done? Only by learning wisdom. Only by learning the true use or activity of every organ of our body and every faculty of our mind, and every passion or love of our soul, and regulating our lives by this law of use. You have now arrived at an age when you ought to begin to see and understand for yourself. You understand for yourself the uses of the different parts, or organs, of your body, as above stated. You can see plainly, no doubt,

that the uses of the organs mentioned must be their true uses; you see that they do perform those uses, and are wisely adapted to them. Well, if you can understand this, you have some wisdom, and can learn more facts and get more wisdom; for, so far as you understand, you have wisdom in the understanding, and when you *act* according to that understanding you *act wisely*, and are really wise in that matter.

Now, if God created us to be happy, and perfectly adapted everything to the use it was intended to perform, the true use of anything and everything must produce happiness, and nothing but happiness, and if we suffer pain of any kind it is certain that there has been some violation of the law of use, that is, we have *mis*used or abused some organ or function of the body or mind; we have not been wise. When we are sick, or diseased, or suffer pain, it is God's loving warning to us that we need wisdom, that we are doing wrong, and it is intended, and ought to lead us to find out that wrong, to seek wisdom. But we are very apt to think we are seeking wisdom when we are not; we may think we love it when we do not.

Would you Like to Know

how to tell whether you love wisdom or not? As we said before, we all desire happiness, and

that is right ; and we all seek intently enough for it, the foolish even more than the wise, but the difference between the wise and unwise is this : The wise seek happiness through wisdom, or by means of wisdom. They are more intent on wisdom, or what is the same thing, knowing what is right, than in getting immediate pleasure or happiness, and their desire for wisdom and happiness is not only for themselves, but for others as well. The foolish blindly seek for immediate pleasure and gratification, without reference to right or the true use, not knowing that the pleasure got from the abuse of any function is but momentary, and is sure to bring after it disease and pain.

The use of the sense of taste, for instance, is to choose our food properly. Anything that tastes bad is not fit for food. The use of the stomach is to receive and digest the food to sustain the body. Now, if we choose the proper food, in the right quantity, and chew it properly, the effect will be good, and that food will produce nothing but health and happiness ; and if we are wise, this is what we will do. To build up and sustain the body is the true primary use of eating. There is a necessary accompanying pleasure of all true use, and the better the use the higher the happiness ; but we should not mistake the pleasure for the use. The pleasure

is not the proper use, but the necessary result and companion of the use. The foolish mistake the immediate pleasure of eating for the use, and call that pleasure their good or use. The result of this error is, that when we eat in this way, that is, for the pleasure of eating, instead of eating to properly supply the needs of the body, we are liable to eat and drink improper food, and too much. This is the wrong use of the sense of taste, of the appetite, and of the stomach. It is the *mis*use or abuse instead of the use ; and although we may get a temporary pleasure from a false or abnormal use of our organs and senses, it is only temporary, and pain and disease are sure to follow.

So it is not wise to be intent on pleasure or immediate happiness, but wisdom is rather in learning and doing uses. Even the mere pleasure of eating is greater, if we understand its use, and eat for that purpose, instead of only for the pleasure, because our tastes will be more healthy and acute, and the more we do anything for its use, the more pleasure there is in doing it. Also, the higher the character or order of any use or work, the greater is the delight in performing that use. This last statement, perhaps, needs explanation ; we will try to make it clear.

We will suppose that you have a love of hor-

ticulture. You know that the fruit of trees and plants is useful and necessary for food, and you love their shade and beauty. If so, you cultivate them when you have the opportunity, and take delight in so doing. You love to study the laws of their growth; you do what you can by fertilizing, cultivating, and pruning, to make them as thrifty and beautiful as possible. You do all this, and watch their progress with pleasure. Suppose another person has no love of horticulture, he cares little or nothing about fruits, and does not appreciate the beauty of trees, but he wishes to get money for the sake of being rich or great. He sees that he can get money by raising trees and fruit to sell, and he engages in that business or use as well as yourself; but what a difference you will see in his manner of working. He will do only what he thinks is necessary to get money. When he prunes or cultivates them, he will do only what he thinks is necessary for money-profit, and will be glad when he gets through with his work and can get away from them; and if anything of more money-profit presents itself, he will leave or neglect them. Now, in the first case, you raise the trees and fruit for their direct and evident use, and there is a true delight and happiness in it; and it may harmonize with all other uses; and the raising of trees and fruit for their evi-

dent use, is a higher use than getting money simply to be rich or great, and the delight is correspondingly greater and purer. This principle holds good in regard to all uses. If we love any use for its own sake, we take delight in doing it, and the higher or better the use any organ of our body or any faculty of our mind has to perform, the greater the delight in its true and normal exercise, and the penalty of its abuse, or the pain, is in exact proportion to the happiness which may flow from it; that is, the higher the faculty misused, the more severe the penalty.

This being true, you will see why it is the highest wisdom, of the utmost importance, that you should

Understand Your Own Nature,

should know what man is, what you were created for; in other words, what your use is in general, as a man, and what the use of every organ of the body and faculty of the mind is in making up and serving the whole man. For if we do not understand the use of anything, we are liable to *mis*use it, and as God has created nothing but for some use, it is evident that he intended we should understand that use, that we may do the use and avoid the abuse.

Sin,

then, is a violation of God's law; or in other words, the misuse of what he has given us, and this, of course, applies to all his laws, the physical as well as the moral and spiritual, for the voluntary violation of the physical laws involves violation of moral and spiritual laws as well.

Sexual Organs.

We have considered, thus far, the use of some of the organs of our body with reference to their use to us as individuals, or have spoken only of a few of the organs which are necessary to make up the individual, and which are common alike to both man and woman. But we see that God has created mankind male and female.

Now what has God created the two sexes for, for what use? What is the difference between man and woman? We see that they differ in organization; one has organs differing from the other, and where there is a difference in form or structure, we may be sure there is a difference of use; for everything in God's works is perfectly formed and adapted to its use. Evidently, the immediate use for which man is created male and female is generation, for the propagation, multiplication, and perpetuation of man on the earth. God's method of continuing the creation

of the human race is through the united use of the male and female, without which we could not exist.

We see, then, as man is God's best and perfect work, that the means by which man's creation and existence is continued, is the highest use, and a knowledge of its laws is of the utmost importance. The highest happiness accompanies the knowledge and practice of the laws of this use, while the greatest evils and suffering flow from disobedience, or the abuse of those organs and functions.

As our desire is that you should be a true man, that you should be strong and healthy in mind and body, if we can be the means of conveying to you any wisdom in regard to your sexual organism, and the laws that should govern its action, it is the highest use that we can do for you. For, as we have before said, we all have to learn everything from some source, and if we do not get true principles and ideas, we are sure to get false and distorted ones. Then as you value your own manhood, your own usefulness, health, and happiness, you will rationally consider all that we say; you will weigh it well in both your judgment and conscience, and then act according to your final convictions. For you are finally responsible to God and your own conscience, and must take upon yourself the consequences of

your own actions. You cannot rationally accept any one as an infallible guide, but only as a help, and must finally govern your action by the rationality which God has given you, enlightened by the truths he has placed within your reach.

The Generative Organs—Their Use.

As before stated, the use of the generative organs is propagation. These are as necessary to make up the complete man as any of the organs that God has given us. Without these the rest of the body would be useless, because without these, man could not be born into the world, and could not exist, and as these are the means of man's creation, they perform the highest use, and thus produce the highest and purest happiness, while their abuse brings the most degrading and awful misery.

It is a well-established law that man cannot propagate a strong and healthy offspring, until he has attained maturity, until he has got his growth and strength, in other words, attained to manhood. Consequently, the use or exercise of the organs of generation does not properly begin till manhood, then every healthy man and woman should aim to be married, and thus use all the functions of manhood and womanhood which God has given them. Your own reason will tell you that this is the true law, for like produces

like, and of course we cannot give strength and development to offspring if we do not have them to give.

This being the law, we find that until about the attainment of manhood, these organs do not develop in size and activity with the rest of the body. They are not yet needed for use, and the vital forces are expended on the other organs of the body, that are needed, which have to perform their uses. The stomach has to act as vigorously in childhood and youth as ever, and therefore we find its powers of digestion are as strong then as ever, and the appetite for food as active and imperative; while at this time the generative organs remain small, there is no spontaneous activity in them, and they cannot perform their normal use at all, and to the wise the lesson is plain that they are not to be active at this time.

Manner of Use.

The form and structure of any organ of the body is always perfectly adapted to the use it is intended to perform, and to nothing else. The hand is perfectly adapted to its use; the ear to its use, &c. The hand cannot perform the uses of the ear, nor the ear those of the hand, and you will find this law holds good with regard to all the organs of the body.

The form, then, determines and shows the use

and the manner of the use. Now, the general form of all the organs in man and woman is the same, except the organs of generation, and these are entirely different in form, which shows that they have entirely different functions to perform in the use of generation, and the female organs being perfectly adapted for the reception of the male organs, shows clearly that they were intended to act in conjunction, and in *no other way*. Therefore it becomes just as much our duty to provide for the normal use of this function in marriage, when we attain to manhood and womanhood, as it is our duty to refrain from its use till then. Everything is given us for use, and if we neglect to use any organ or faculty of the body or mind, we must suffer for it in our whole being, for every part acts for the whole, and performs its use for the whole.

The Highest Use.

There is, in every healthy man and woman, at maturity, a strong and spontaneous love of this highest use and duty which no other use will satisfy. No other use will develop the whole being into true manhood or womanhood. There is nothing that can do so much to perfect mankind, nothing that can do so much to purify and refine the character, to develop the strength of body and mind, to harmonize the whole being,

to give rest, contentment, and permanent happiness, as true marriage, and the reason, as you will see, is that by it is accomplished the highest use,—the existence and consequent happiness of mankind, which is the glory of God, the Creator of all.

Abuse of the Generative Organs.

When we fully understand the use of anything, it is easy to understand what is an abuse of it. If you now understand the true use of the Generative Organs, you need not be misled by the ignorant, careless, or vulgar. There are many who, from mere ignorance of the law of use, are destroying their own health and life by abuse, and are misleading others who are alike ignorant.

Would you like to know how to tell whether any one has wisdom on this subject, or whether he is ignorant or depraved? In the first place, you will understand, from what you have learned of uses, that wisdom is to understand the uses of things, that God has created nothing except for a good use, that there is nothing in any of the organs of man, or their uses, to be ashamed of, nothing but what is an expression of God's love and wisdom, and is consequently pure and noble, and there is nothing but what is proper to talk about if treated in a proper manner.

Therefore, if you see or hear any one acting or speaking with regard to the generative organs or functions, or the relation of the sexes, in a vulgar manner, with sly inuendos or obscene jokes, or as something to be ashamed of or treated with ridicule, or different from any other use, you may know he is not wise, his ideas are false and distorted, and most likely his character is perverted and depraved.

By this rule you can also judge of any book, writing, or picture. If you see that they are true to nature and use, they are good. You must judge of their spirit and intention. A naked statue or painting may express perfect purity and innocence, and if so, its tendency or influence is good, and you need not be afraid of it anywhere. But if, in any picture or statue, you see immodesty, coarseness, lewdness, or the want of virtue, purity, and use, portrayed with an attempt to hide their native deformity and make them fascinating, you may be sure that its intention was not good, it is not the work of the wise, and you should shun it as you would a loathsome disease.

There is no organ, power, or use, in man which may not be *mis*used. We may pervert the use of the appetite for good food and drink, to the mere pleasure of eating and drinking, and become gluttons and drunkards, destroying our

usefulness and happiness. We may pervert acquisitiveness, which is good and necessary to incite us to labor for the means of living, of growing wise and being useful, to the getting of money for the mere love or pleasure of possession.

So we may excite the generative powers to an unnatural action, separate from their use, or before they are developed to the time of use, and thus exhaust the strength and vitality necessary to develop the whole man, and thus prevent his ever properly performing the function and duties of manhood. The exercise or action of any organ or power in its true use, increases its health and strength. We can get no strength except by normal activity; but the unnatural, excited action of any power apart from its use, exhausts and weakens that power and the whole man.

The digestive powers always gain strength by the digestion of proper food when it is needed, that is when we have a real appetite for it, but they are always weakened by the continual tasting of food, sweets, or stimulants, for which we have no real appetite, but only a taste. And the continual thinking of, desiring, or talking of food, or eating and drinking when we do not need it for the use of the body, weakens digestion, depraves the natural appetite, and diseases the whole body, because it is an *abuse* of the appetite.

But there is nothing that so weakens and depraves the whole man, both in body and mind, as the abuse of the Sexual Organs and Functions. If the thoughts and energies are directed to proper uses and manly activities, the semen is retained in the blood, and gives it vitality and builds up and develops the whole being in mental and physical strength to manhood. There is no natural or spontaneous secretion of the seminal fluid from the blood until needed for normal use. This use cannot be properly performed till maturity or the attainment of manhood. Any excitement of the sexual organs, by which the vital powers and nervous force are turned prematurely in this direction, will cause a premature secretion and expenditure of the generative fluid, and exhaust both the physical and mental energies.

The Consequences

are evil and only evil, and the reason is that this is the abuse, and not the use, of the highest and noblest power pertaining to man. It is called self-abuse, or self-pollution, because it is destructive of the whole man, of all his powers and uses, from the highest to the lowest. It is sure to pollute and disease the whole man, both mind and body. It sends many to an early grave, and makes many others impotent and incapable

of marriage. It is sure to destroy the courage and manliness of youth. It weakens all the powers and functions of the body. It predisposes to palpitation of the heart, dispepsia, consumption, and many other diseases. It destroys the mental strength and activity. It causes bashfulness and timidity. It makes one ashamed of himself, and is sure to show itself in the countenance and actions.

If any one, with any proper knowledge of this subject, permits himself to indulge in such a practice, it is a crime no less than suicide, and if he leads another into it, it is no better than murder. If any one has been ignorantly led into this practice, it is a great misfortune, and

The Only Wise Course

is to stop short and turn the thoughts and activities resolutely and cheerfully to legitimate uses, and recreations (for recreations are useful when needed for exercise or rest). If the natural health and strength of the organs have become so weakened as to permit involuntary emissions, do not let it trouble you; it is an evil, but a less evil than any voluntary indulgence. This is what any intelligent and honest physician will tell you. Do not rely on any medicines. Your only hope is to "cease to do evil and learn to do well." It is *wrong action* that has produced

weakness, only *right action* can give strength. It requires more effort to act right than if there had never been any wrong action, because there is not the same health and strength for right use, for wise control and direction of mind and body; blind sensation and passion have gained a power which must be broken, and which will make you an abject slave and destroy you if you do not break it. But if there are courage and manliness enough left to act right, the evil can be overcome, the tyrant cast out.

Then, wherever we find ourselves, whether we have fallen from our integrity or not, whether we are in the use or in the abuse of any or all of our powers and faculties, the whole work we have to do, is to *act* right: that is, the whole of wisdom consists in understanding true uses, and doing those uses — in knowing the right and doing it.

As this is all that is necessary in order to avoid all evil and pain and to attain all good, or the highest happiness and noblest manhood, it becomes all-important to know

How to Control our Action.

You have learned what you need to do to be happy,—that it is to be useful; for you will see that he who is most useful must be most happy. Then all that it is necessary for you to know is

how to control your action according to the wisdom you have learned so as to do the use and avoid the abuse.

We cannot control the actions wisely, without the exercise of the will, nor can we by the will unless we know HOW or in what manner to exercise it. The will is entirely helpless unless it has wisdom to aid it. The only way in which it is possible to control the will, or what is the same thing, the affections, passions and desires, is to control the THOUGHTS. It is impossible to put away the desire of anything until we can put away the thought of it. The will can effect nothing, no use whatever; except by means of thought.

Therefore, if we cherish, or give place to anything in the thoughts, it will also be in the will, and is sure, finally to govern the actions, and if it is something wrong, something contrary to use, it is sure to enslave, abuse, and ruin us. Therefore do not let the *thought* of anything wrong or mean, or of any abuse, remain in your mind. Turn your thoughts immediately away from it to something good and useful. In this way we can overcome any evil, and in no other.

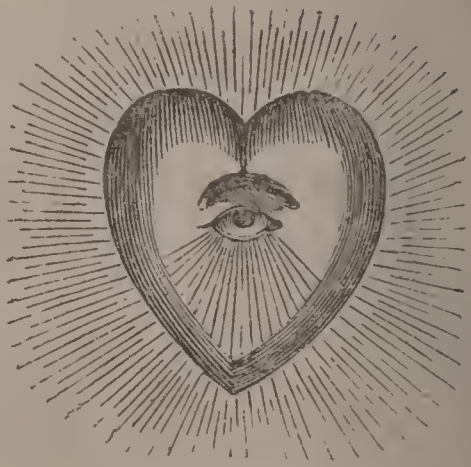
A curiosity to learn the use of any and everything is good and commendable. It is implanted in us by the Creator to induce us to study his laws; or what is the same thing, the use of what

he has made. Without this we never could become wise.

As we become wise by thinking of and learning the uses of things, and become good, that is useful, by doing those uses, so by thinking of and learning *abuses*, we become foolish and insane, and by acting them become bad or useless. Therefore, when you study anatomy or physiology, get good, sound, medical works, such as are used in medical schools, or such as are prepared for popular use by thorough scientific medical men, books which you have reason to believe are written by honest men for honest uses, and not those that are written by the ignorant and depraved to teach abuses and pander to idle curiosity and evil or misguided passions. Such works as the latter are always written to get money dishonestly, for, to sell anything that is bad or useless, is to get money dishonestly.

Marriage a Duty.

Finally, do not be misled by any one, with the idea that you can lead a truly happy, virtuous, and useful life single. Do not fall into the error now being entertained by young men, that of avoiding marriage because they feel that they cannot maintain a wife as she would wish to be maintained, because they cannot meet the expense which an extravagant taste demands. If

you are falling into this habit of thought, search your own heart, and you will find that you have only too much of the same silly pride yourself. If use is your motive, you will be wise enough to find a wife who can appreciate and love a true man more than wealth, show, dress, or any sensual or vain ambition. Make, then, such simple and honest provision as your circumstances allow, and if you cannot find a sensible wife in your present circle, look for her in another. You will surely find her, for God never gives the *love* of any use without the means of *doing* it.

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